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MRS. DENNY'S DIARY.

To the Editors of the MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

If the following extracts from a diary, kept by Mrs. ELIZABETH DENNY, *late wife of Col. Samuel Denny, of Leiceſter, be worthy of a place in your uſeful Magazine, they are at your ſervice. Mrs. Denny was daughter of Daniel Henſhaw, Eſq. was born Sept.* 27, 1737, *and died Dec.* 7, 1787.

"DEC. 29, 1762. THIS day I ſet apart for faſting and prayer, to humble myſelf before God, to bring my own caſe before him, and with deep humiliation. O that I might rend my heart, and return unto him from whom I have revolted! How ſweetly does he ſpeak, "*Return, O backſliding daughter, and I will heal your backſlidings, ſaith the Lord.*" "*O Iſrael, thou haſt deſtroyed thyſelf, but in me is thy help.*" Bleſſed God, thy mercies to me have been innumerable. Thou haſt appeared for me in ſickneſs, and haſt delivered me. How often have my prayers been anſwered by thee! Ungrateful wretch! let me hate myſelf! hate my ſins, loathe and abhor myſelf for them. Let me admire a merciful and gracious God while I live. Enable me, bleſſed God, to come wholly out of myſelf, and rely upon thee. O that I might covenant with thee, reſolving in thy ſtrength to be for thee, and for none other. O moſt holy God, for the

ſake of the paſſion of thy dear Son, accept of thy poor prodigal, now proſtrating herſelf at the door of thy mercy. I have fallen from thee by my iniquity. I have made myſelf a child of hell by my wicked practice. But thou haſt promiſed me grace in Chriſt, if I will return to thee with all my heart. At the call of the goſpel I now come in, throw down my weapons, ſubmit myſelf to thy mercy, and in compliance with thy requirement, renounce thine enemies, with whom I acknowledge I have wickedly ſided. From the bottom of my heart I renounce them all; and firmly covenant with thee, not to allow myſelf in any known ſin, conſcientiouſly to uſe all the means thou haſt preſcribed for the extirpation of my corruptions; and, whereas I have formerly inordinately and idolatrouſly let out my affections upon the world, I do reſign up my heart to thee, the maker of it; humbly vowing before thy Majeſty, it is the firm reſolution of my heart, that I will forſake all that is dear to me in this world, rather than turn from thee; that I will watch againſt all the temptations of ſin, leſt they ſhould draw my heart from thee. And I beſeech thee alſo to help me to reſiſt all the temptations of Satan, to whoſe wicked ſuggeſtions I reſolve by thy grace never to yield. And becauſe my own righteouſneſs is but as filthy rags, I renounce all confidence therein, and acknowledge that I am in myſelf a hopeleſs, helpleſs, undone creature. And becauſe thou haſt, of thy boundleſs mercy, offered to me, a wretched ſinner, to accept me again through Chriſt, if I will accept of thee; I call heaven and earth to record this day, that I do here ſolemnly avouch thee for my God; and with all poſſible veneration bow my ſoul at the feet of thy moſt ſacred majeſty; I do here take the Lord Jehovah, Father, Son and Holy Ghoſt, for my portion, and do give up myſelf, body and ſoul, to thy ſervice, promiſing and vowing to ſerve thee in holineſs and righteouſneſs all the days of my life. And ſince thou haſt appointed the Lord Jeſus Chriſt as the only way of coming to thee, I do here, upon the bended knees of my ſoul, accept of him as the new and living way of acceſs to thee; I do ſolemnly join myſelf in marriage covenant to him. O bleſſed Jeſus, I come to thee hungry, poor, and *wretched, miſerable, and blind, and naked*, a moſt loathſome, polluted wretch, a guilty condemned malefactor, unworthy to waſh the feet of the ſervants of my Lord; much more to be married to thee, the king of glory. But ſuch being thy unparalleled love, I do here with all my powers accept thee, and do take thee for my head and huſband; to know, love, and obey thee before all others, and unto the death. I embrace thee in all thy offices, and renouncing my own wiſdom, I do take thee to be the Lord my righteouſneſs. I renounce

my

my own will, and take thy will for my law; and ſince thou haſt told me, I muſt ſuffer with thee, if I would reign with thee, I do here covenant to take my lot as it falls with thee, and, by thy grace aſſiſting, to run all hazards with thee, verily determining that neither life nor death ſhall part between me and thee; and becauſe thou haſt been pleaſed to give me thy holy laws as the rule of my life, and the way in which I am to walk to thy kingdom, I here willingly put my neck under thy yoke, ſubmitting to all thy laws as holy, juſt and good. I ſolemnly take them as the rule of my thoughts, words and actions; promiſing that though my fleſh contradict and rebel, I will endeavour to order and govern my whole life according to thy direction. And now, Almighty God, ſearcher of hearts, thou knoweſt that I make this covenant with thee this day without any known guile or reſervation, beſeeching thee that if thou ſeeſt falſehood therein, thou wouldeſt diſcover it to me, and help me to do that which ſhall be pleaſing to thee. And now glory be to thee, O God the Father, whom I ſhall be bold from this day forward to call upon as my God, that ever thou ſhouldeſt find out ſuch a way for the recovery of undone ſinners. Glory to thee, O God the Son, that thou haſt loved me and waſhed me from my ſin in thine own blood, and art now become my Saviour and my Redeemer. Glory be to thee, O God the Holy Ghoſt, who, by the finger of thine almighty power, haſt turned about my heart from ſin to God. O Jehovah, Lord God omnipotent, Father, Son, and Holy Ghoſt, thou art now become my covenant friend, and I through thy grace am become thy covenant ſervant. The covenant I have made on earth let it be ratified in heaven. Amen.

"Dec. 24, 1763. This day have I ſet apart for faſting and prayer, to humble myſelf before God, for my innumerable ſins, and to aſk mercy for myſelf and children. O that I might be enabled this day to beg his pardoning mercy for my many ſins, and that I may be fitted for his bleſſed will concerning me. Bleſſed God, keep me from vain thoughts this day. Keep me from thinking I can merit any thing by ſuch performances. The beſt of thy children, after all the duty they have done, are but unprofitable ſervants. Then what am *I*, Lord, who am the leaſt of all, and leſs than nothing, if I am thine? But dare I think I am one of that bleſſed number, who am ſo full of ſin and pollution? O, my heart cries, unclean, unclean! Bleſſed God, grant that I may be ſincere in my endeavours, and look for acceptance only in and through thy dear Son. The heart thou regardeſt. "Even to this man wilt thou look, that is of an humble and contrite ſpirit, and that trembleth at thy word." O that thy bleſſed Spirit may aſſiſt me this day to be both earneſt

eſt and ſincere in my cries to thee for myſelf and family, and all that are near and dear to me by the bonds of nature and of grace. And bleſſed God, do thou accept me, and may it be a good day to my ſoul.

"Jan. 7, 1764. Bleſſed God, may I love thee for thy purity and holineſs, as well as for thy mercies. O that I may not be found among the hypocrites, deceiving myſelf with a falſe hope. I am under great doubts and darkneſſes. Dark clouds hang over my ſoul. I fear I know not God as I ought. I fear I do not love him from right principles, nor perform my duties out of right ends. O bleſſed God, enlighten thine handmaid, and quicken me in every duty; aſſiſt me and accept me. O that I may fear to offend thee and delight in obeying thee, and that from a ſincere heart, a humble and a contrite ſpirit, for ſuch thou wilt not deſpiſe. May I take delight in thy ways, worſhip and ordinances. May all thy ways be pleaſantneſs, and all thy paths be peace unto me. Own my little ones. Bleſs them, and make them thine in the day that thou makeſt up thy jewels. O enable me to bring them up for thy glory.

"July 6, 1766. Another Sabbath hath revolved over me, in which I have been admitted to the table of the Lord. Bleſſed be thy name, O gracious Saviour, that my life has been ſpared to this day. But O, I lament the hardneſs of my heart before thee. The world, the cares and the vanities of it, draw my heart from my God. Pardon me, heavenly Father, and for thy dear Son's ſake, grant that I may do my duty cheerfully and in ſincerity.

"Sept. 17, 1767. O moſt bleſſed God, may I come before thee with a heart full of gratitude for thy great goodneſs to me in granting me another ſon. Thou art the ſame God yeſterday, to-day and forever. Enable thy handmaid in thy ſtrength to take up new reſolutions to ſerve thee. O that I may be enabled to give up my little one in an acceptable manner. Do thou accept it in and through thy dear Son. O that my eyes may be opened, and my heart ſoftened, that I may let in the King of glory with all his beauty, and ſee him to be the chief among ten thouſand and altogether lovely.

"And now I have given up my little one in baptiſm, engaged for it to bring it up in thy fear. O God, enable thine handmaid to fulfil her covenant engagements with thee. Make it a child of thy covenant. Thou knoweſt I have no might of my own. But thou canſt work in me both to will and to do of thy good pleaſure.

(To be continued.)

LITERARY TASTE.

TASTE, agreeably to the proper acceptation of the word, is that pleaſure or diſpleaſure we perceive when we apply that which is odible or potable to our natural palate; and by general conſent the word taſte is uſed metaphorically to denote the pleaſure or diſpleaſure we derive from literary productions.

The definitions of taſte have been almoſt as numerous and various as the authors who have handled the ſubject. Not being fully ſatisfied with any which we retain, for the ſake of a candid and friendly examination we will hazard the following deſcription.

Literary taſte is that mental pleaſure or diſpleaſure which we perceive while attending to uſeful or unuſeful compoſitions or productions. We ſay uſeful or unuſeful, becauſe utility or inutility muſt always be the object of taſte. For we have no authority to be pleaſed with compoſitions, which are not uſeful, nor to be diſpleaſed with thoſe which are uſeful. The ſentiments, the arrangements, the periods, and even the words, which a writer or ſpeaker adopts, are calculated to anſwer a valuable purpoſe, or the reverſe; and thoſe who decide on his performance muſt be under the guidance of utility; for there is no other proper criterion of human actions in any caſe whatever. By this all our actions will be eſtimated.

But what is utility in literary productions? To avoid every thing in the anſwer which is ſpecious and ambiguous, *that* compoſition is uſeful, which is calculated to benefit men and honour God. In other words, thoſe productions are marked with utility, which tend to promote the higheſt happineſs of the univerſe.

This then being granted, that utility, according to the preceding view of it, is the great object of taſte, and that we muſt approve compoſitions which are calculated to do good, and *vice verſa;* is it not neceſſary to aſcertain the proper ſtandard of utility? How ſhall we determine what is uſeful and what is unuſeful in literary productions? The queſtion is attended with ſome difficulty; but not, perhaps, with more, than many others relative to our duty in particular caſes and circumſtances. A proper ſtandard may be pointed out, though we fail in the attempt. The cultivated, improved reaſon of men has diſcovered it; and we ſhall aſcertain it, if properly attentive to the productions of the moſt wiſe and devout men, and more eſpecially if we attend properly to the inſpired writings.

To

To approach the ſtandard is ever by an eaſy gradation: ſhall we for inſtance approve and follow the prevailing faſhion of modern dreſs? Reaſon and diſcretion forbid it; for it is the expreſſion of vanity and folly. Shall we beſtow our charity on the beggars now ſoliciting at the door? Conſcience and experience reſtrain us; for they have the marks of idleneſs, intemperance and impudence, rather than the appearance of real beggars, who actually need our aſſiſtance. Shall I give my child the advantages of a liberal education? Reaſon ſays, by no means; for he is both dull and idle: and when the queſtion is put, Shall we approve the compoſitions of Voltaire and Edwards? Improved reaſon ſays, approve the ſtyle of the one, and the ſentiments of the other. In all caſes of this nature, improved reaſon or correct experience is the ſtandard. It is a good rule, if not infallible; for as the public experiment of ages has aſcertained the beſt method of travelling by ſea and land, and of cultivating the earth; ſo the improved experience of men of genius and ability, ſuch as Newton, Berkley and Addiſon, under the impulſe of enlightened conſcience and lively devotion, has undoubtedly diſcovered and amply diſplayed the nature of correct taſte in literary productions. There is no more danger of derogating from literary propriety or a correct taſte, while we carefully copy theſe great maſters, than there is of a pilot's miſſing his deſtined port, while correctly regulating his courſe by the compaſs; or of a traveller's deviating to his diſadvantage, while he carefully moves in the public road. As the public road is direct to the capital; as the mariner's compaſs is correct; ſo, comparatively, is the literary copy of the moſt learned and devout men. Their improved heads and hearts have guided their tongues, and they write and ſpeak in a correct manner. But granting that no human writers and ſpeakers have yet reached the point of perfection in literary productions, yet we may be ſure, aſide from the queſtion relative to plenary inſpiration, that God has addreſſed the children of men with perfect propriety. The expreſſions of Jehovah are the expreſſions of perfect taſte. His ſubject, words, and arrangements, his ſentences and periods are all perfect. They never will be exceeded by human exertion and improvement. Hence to the honour of inſpiration, if it be not an argument in favour of the divinity of ſcripture, the correct taſte diſplayed in the ſtory of Joſeph and his brethren, has never been excelled, if equalled, by any ſubſequent compoſitions. Zenophon's narrative of Panthea, the captive of Cyrus, before whoſe inimitable charms that victorious general at 24 years of age dared not hazard his eyes or virtue, though it ſurpaſſes other compoſitions, ancient or modern,

modern, in point of correct taſte, is inferior to the hiſtory of Joſeph. The ſacred volume, therefore, making proper allowance for the diſadvantage attached to it, by an imperfect tranſlation, is undoubtedly the beſt ſtandard of taſte. For in the original, as the greateſt maſters will inform us, though Mark does not expreſs himſelf like Luke or Paul, and though the ſtyle of Amos is not like that of Ezekiel and Iſaiah, yet each writer was under the influence of a correct taſte. The Bible relates things in that conſpicuous, nervous, proper, ſimple, ſublime and pathetic manner, which correſponds with its ſubjects.

In one word; if we conſider utility the object of taſte, and the improved mind of man the ſtandard, we ſhall find no difficulty relative to the true theory of taſte: and cannot we reduce correct theory to correſpondent practice? Since we have ſuch excellent examples before us, both of ancient and modern date, what except inattention prevents our commanding a proper, correct taſte in compoſition?

The preceding definition, and the conſequent remarks on taſte, reſt on the ſacred and inviolable maxim, that all the works of nature are perfect in their connexions, and will perfectly obtain the great end of the Author. There is neither deficiency nor redundancy in the operations of God. Though imperfect men are incapable of fathoming his deep deſigns in any inſtance, and are enveloped in thick darkneſs, yet the glorious period will ſoon arrive, when light will diſpel darkneſs, and when good will be the reſult of all evil, both natural and moral. It hence follows, as the diſplay of nature is the copy, which we are called to follow, that all the regular and laudable works of art are the juſt imitations of nature. The orrery, for inſtance, which exhibits the harmonious movements and connexions of the heavenly bodies; the lamp, which diſpels the darkneſs of the evening from our domeſtic circles; the houſes we erect for our comfortable reſidence, and all other uſeful expreſſions of art, not excepting the compoſition of words, the conſtruction of ſentences, and the ſtyle of a literary performance, calculated to aid the intellectual intercourſe between men, are but ſo many faint imitations or tranſcripts of God's unrivalled operations in the works of creation and providence. All the diſplays of art are works of admiration, accordingly as they anſwer to the archetype, or the wiſe and benevolent deſign of nature; for nature does nothing, except upon the noble, ſublime principle of general utility. The introduction of the evening lamp, which lights the houſe, reſembles the introduction of the morning ſun, which draws aſide the curtain of the night, and makes the day. But, the moment

moment the maſters of art diſregard the archetype, and originate machines or compoſitions, which are deſtitute of utility, their productions are juſtly diſregarded, and even deſpiſed by men of a correct and virtuous taſte. Though ſome detached parts of a uſeleſs machine and literary compoſition diſcover ingenuity and numerous traits of natural beauty, yet when viewed in connexion with the whole, they excite diſguſt rather than pleaſure. Witneſs the elevated and dangerous voyages of the balloon, and a thouſand other monuments of human vanity and pride, not to mention the pernicious faſhions in the article of dreſs, and the evil of ſingle combats. How often have perſons expoſed both their natural and moral deformity, while attempting to decorate themſelves beyond the beautiful limits of nature? How often alſo have we been deeply diſguſted with authors, who have ſunk far beneath the reputation of a ſimple ſtyle, while agonizing after ſublime diction and expreſſion? Many authors appear very ſimple and deeply intoxicated to all men except thoſe who prefer folly before ſound wiſdom.

There is a manifeſt analogy between the dreſs of the body and the mind. As there is a mode of dreſs which ornaments the body, there is alſo a mode of diction or writing which ornaments the mind; but, alas! there are many modes of dreſs which diſfigure and diſhonour the body; there are alſo as many modes of diction and writing, which but proſtitute the human mind. For inſtead of being natural, or a diſplay of that good ſenſe and dignity, which are inſeparably attached to correct productions, they degrade the human mind by expreſſing very little except vanity and impertinence, and ſhadow without ſubſtance.

If vain, empty, impertinent and pompous authors were capable of realizing inſtruction and reformation, they would ſpeedily appear in a different attitude. For the proud and wanton dreſs of thouſands at the preſent day is a ſtriking example of their folly and unchaſte manner of writing, ſpeaking and thinking.

To conclude; when a man, properly qualified to inſtruct others, ſits down to write, he aſks himſelf whether his mind is ſuitably informed, and his heart virtuouſly inclined. Having ſome ſhare of confidence in his ability and qualifications, both moral and acquired, he carefully fixes on his ſubject. Being ſatisfied with the intereſting nature of his object, he judiciouſly arranges the leading ſentiments of his intended production. After aſcertaining a clear view of his complex object; after laying his foundation and erecting his frame, he judiciouſly covers and finiſhes it with proper materials. To diſmiſs the metaphor; in compliance with the direction of Longinus, that

prince

prince of critics, he aſks himſelf, while about to write, how the beſt authors would expreſs themſelves on the ſame ſubject. With his mind and heart thus impreſſed with the magnitude of his object, and the neceſſity of expreſſing himſelf in correſpondent ſtyle, he taſtes the pertinence and propriety of his own words and periods, and writes in ſuch a manner, that all his judicious readers are compelled to ſay, that he writes for the ſake of public advantage, and not for the ſake of perſonal applauſe. He diſplays his ſubject rather than himſelf.

This is the man of taſte, while delineating his own thoughts for the eye of the public. He thinks correctly, utility is the ſacred object of his mind, and he diſcovers his taſte by clothing his thoughts or exhibiting his mind on the ſubject before him by proper advantageous expreſſions. When he writes or ſpeaks, he ſhews the object of his mind to others; but when he reads or hears, he is attentive to aſcertain the mind of the author or ſpeaker. If his author uſes words without any mind, the man of taſte ſoon diſcovers it; if he uſes words without any diſtinct or intereſting ſubject, he diſcovers it; if he uſes words incorrectly relative to an important ſubject, he diſcovers it; and if he by proper expreſſions happily exhibits the object of his mind, he diſcovers it, and treats it according to its merit. He is converſant with the mind, and its indexes or expreſſions. Thoſe authors, therefore, and thoſe only, are men of taſte, who not only poſſeſs improved minds, but are capable of clothing or expreſſing them in a correct, uſeful manner, and of diſcriminating between the correct and incorrect productions of other minds. As the mouth taſtes meat; as the ear tries ſounds; as the eye meaſures diſtances and diſcovers both beauty and deformity; ſo his mind decides with pleaſure or diſpleaſure on literary productions accordingly as they are uſeful or the reverſe. Mind is the ſtandard of mind; and no virtuous mind will approve that compoſition, which is deſtitute of utility. The improved, cultivated mind is always delighted with literary beauties and always diſguſted with literary deformities. But to arrive at the elevated ſtandard and decide impartially, requires the labour of a ſtudent, who loves the midnight lamp.

SALUS.

SOLEMN INTERVIEW.

I HAD, ſays Mr. K. an opportunity of ſpending an hour with my dear old friend. I had every reaſon to conclude this would be our laſt interview; and I have no doubt, from

the tenour of his converſation, he thought the ſame. In our diſcourſe, we took a retroſpect of our life, as connected by the ſweet ties of Chriſtian friendſhip; we recollected the faithfulneſs of God to his promiſes; how much better he had been to us than our fears had ſuggeſted; what he had done *for* us and *by* us, as Chriſtians and as miniſters; we looked forward with a pleaſing hope, to a ſtate of everlaſting bleſſedneſs and perfection. Our laſt parting was ſanctified, and ſweetened by prayer and praiſe. I believe we had the refreſhing preſence of God, and enjoyed the conſoling influence of the Divine Spirit; and we both felt as though we ſhould *never, never* meet again, till we arrived in *heaven.*

OBSERVATIONS ON JEREMIAH XVII. 9.

"*The heart is deceitful above all things, and deſperately wicked; who can know it?*"

No. VIII.

(*Continued from page* 383.)

IN ſeveral preceding numbers, remarks were made on the deceitfulneſs of the human heart, in ſuggeſting pleas and excuſes for neglect of external duty with reſpect to family prayer, and the divine inſtitutions of baptiſm, of the Lord's ſupper, and the public worſhip of God.

As the field for remarking on pleas and excuſes, made for neglect of *external duty* in its various branches, is too extenſive to be paſſed over, conſiſtently with our deſign, we ſhall make no further advance in it; but only obſerve, in general, that all ſuch pleas and excuſes muſt be fallacious and ſinful, becauſe they are oppoſed to the authority of that God, whoſe we are, and whoſe commands we are under indiſpenſable obligation to obey.

The deſign of this number is to remark on the deceitfulneſs of the heart, in framing pleas and excuſes for neglect of duty in an *internal manner*, or in ſpirit and in truth.

It has before been obſerved, that wicked men have no objection to the external performance of ſeveral branches of duty, becauſe they can perform them in perfect conſiſtency with the moſt ſelfiſh feelings of their hearts; but to perform any act of duty *heartily* as to the Lord, they find themſelves altogether averſe. Hence they are led to invent, and urge excuſes, for their neglect to give God the obedience of their hearts.

God

God requires wicked men to be reconciled to his character, to approve of all his conduct, and to ſubmit, without reſerve, to his authority. The manner of this requirement is greatly diverſified. Sometimes one capital article of duty, which virtually comprehends all others, is enjoined upon them, and ſometimes another.

When wicked men are required to repent, believe, love God, imitate their Saviour, and take up the croſs; to be clothed with humility, to be holy, and to make to themſelves a new heart and a new ſpirit, duty in general is enjoined upon them. Hence the ſinner, in the exerciſe of repentance, virtually, and by juſt conſtruction, exerciſes faith, love to God, &c. He becomes a new creature; the temper or diſpoſition of his heart undergoes a radical change; old things are done away, and all things become new.

Now in thus obeying God, or performing duty, the *heart* is employed. And *here* is the nature of duty, or true obedience, to be found, and ſtrictly ſpeaking, here *only*. But to perform duty in this way, or by exerciſes of heart, wicked men are fixedly oppoſed. Yet, as conſcience is apt to be clamorous and to reproach them for diſobedience; and as they diſreliſh the feelings of ſelf-condemnation for their neglect of duty, they deviſe and employ a variety of excuſes for it, to ſtop the mouth of conſcience, and to remove diſturbance from their minds. Several of *theſe* we ſhall now notice, and endeavour to detect their deceitfulneſs, and expoſe their fallacy and wickedneſs.

The firſt plea we ſhall notice, as made by deceitful and wicked men, for their neglect to perform duty from the heart, or in ſpirit and in truth, may be thus ſtated; "The performance of duty in this way, or with ſpiritual exerciſes and affections, implies regeneration or the new creature. To accompliſh this great work, a conſiderable time muſt be employed; perhaps ſeveral years. It is impoſſible to become truly obedient or real Chriſtians inſtantaneouſly. We muſt become ſuch characters in a gradual manner. And in order to this, we muſt uſe the means of grace. We muſt conſider our ways, read the Bible, and attend diligently on the preaching of the word; and carefully diſcharge all the moral and ſocial duties. In this way we muſt take pains to wean our hearts from improper objects, and from an undue attachment to all temporal things; and fix them, ſupremely, on objects and things of a heavenly and everlaſting nature. To theſe doings we muſt add prayer to God, that he would be pleaſed mercifully to aſſiſt and accept us, through Chriſt the Redeemer."

This plea, to many, appears plauſible, and ſeems to be ſatisfactory. Nor will it be denied that ſome things contained in it are correct and agreeable to truth. Yet when collectively conſidered,

conſidered, and in relation to its general object, it is, we are perſuaded, exceedingly deceitful, deluſive and unreaſonable. Perhaps no excuſe for neglect immediately to comply with the divine commands, is of ſo ſtupifying and dangerous a nature and tendency.

This plea evidently goes to prove, that it is not the next, or immediate duty of ſinners, in an impenitent ſtate, to repent, be reconciled to God, or become new creatures; but that ſomething is previouſly to be done, as duty, in order to this effect; and indeed that many things are previouſly to be done, the doing of which will require conſiderable time. Impenitent ſinners, (the plea ſuppoſes, if it have any meaning,) are not to perform the duties preparatory to repentance, with a penitent heart, but in order to obtain a penitent heart. They are not to perform them with that faith, by which the juſt do live, but in order to obtain that faith. They are not to perform theſe duties from holy and obedient love to God, but with a view to obtain that love. This, it is believed, is a correct and impartial ſtatement of the plea, which is made by many for their neglect immediately to perform duty, or the divine commands, with the inner man of the heart. But that this plea is altogether unreaſonable, and the offspring of a heart exceedingly deceitful and wicked, is evident, it is believed, from the following conſiderations.

1. The wicked and impenitent heart is as unreaſonable, and as truly abhorrent in the pure eyes of the Divine Holineſs, the preſent moment, as it will be at any future time; it is therefore as really the duty of the ſinner *now*, to renounce his impenitent heart by the exerciſe of true repentence, and this is now a ſervice as reaſonable and fit, as it will be at any *future period*. If any reaſon can be aſſigned why it will be his duty to repent to-morrow, next week, next year, or a period farther remote, may not the ſame reaſon be aſſigned, to ſhew that this is now his duty?

2. It is as eaſy a ſervice for the ſinner to repent, or become reconciled to God now, as it will be at any future time. If repentance be now a hard or difficult taſk, will delay render it leſs hard or difficult? The longer the duty is delayed, the more unwilling the ſinner will become to perform it. Are obſtacles now in his way to the performance of it? But by procraſtination, theſe obſtacles will increaſe and become more formidable and diſheartening. How many are there, grown old in ſin, who can, from alarming experience, witneſs to the truth of theſe remarks!

3. To delay the duty of repentance or reconciliation to God, is extremely hazardous from a variety of conſiderations, and particularly from the conſideration of the ſhortneſs and uncertainty

tainty of life. Life, at longeſt, is but ſhort. It is a vapour, which appeareth but a little time, and then vaniſheth away. But how often is this vapour ſuddenly diſſipated, and almoſt as ſoon as it is formed? Sinners have no aſſurance of even a to-morrow opportunity to repent and make their peace with Heaven. In the midſt of life they are in death.

4. The plea under conſideration has a powerful tendency to keep the nature of duty out of the ſinner's view, to blind his mind with reſpect to the awful guilt of his diſobedience, to ſtupify his conſcience, to make him think that he is becoming morally better, when the caſe is far otherwiſe; to lull him into a ſtate of dangerous ſecurity, and to lead him to cry peace and ſafety, when the moſt direful deſtruction may be but juſt before him. Such dangerous and alarming effects may be reaſonably expected from embracing and urging the plea above ſtated, for neglect immediately to obey the divine commands, in ſpirit and in truth. And is it not to be apprehended, that multitudes have been allured by it into the pit of endleſs deſtruction?

5. When the impenitent ſinner attends to the *means of grace*, as above repreſented, without any real holineſs or right affection of heart, which always is the caſe while he remains impenitent, he does nothing which is acceptable to God, becauſe he does nothing, as to manner or diſpoſition, which is required of him. All impenitent performances are not only unacceptable, but diſpleaſing to the eyes of the Divine Holineſs. The plowing of the wicked is ſin; their prayers are an abomination to God. He does not hear them. And when they come to worſhip before him, he thus remonſtrates againſt them, "Who hath required this at your hands to tread my court? Bring no more vain oblations; the calling of ſolemn aſſemblies I cannot away with; it is iniquity, even the ſolemn meeting. And when ye ſpread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear." Can it reaſonably be ſuppoſed that external religious performances, reſulting from, or connected with unholy and ſinful affections, will conciliate the divine approbation and acceptance, or renew and ſanctify the heart? As well may you believe that the operations of mere matter are capable of producing ſpiritual exiſtence, or that the painter's pencil is capable of giving life, activity, ſight, hearing, &c. to the inſenſible portrait or picture, which it delineates on the canvaſs.

6. God requires impenitent ſinners immediately to repent and become reconciled to his character and conduct, or to perform duty in ſpirit and in truth; and in no other way. He does not allow them to retain an impenitent temper of heart, a ſingle moment. No precept or command is to be found in the Bible,

Bible, which allows them to temporize or to defer the performance of duty, as it reſpects the heart, to a future ſeaſon. All the divine commands addreſſed to them to repent, believe, &c. are in the preſent time, and of courſe enjoin preſent duty. It cannot reaſonably be doubted, that if the commands of God imply obligation to obedience, this obligation exiſts at the preſent moment, as truly as it can be ſuppoſed to exiſt, at any future moment.

Can the above obſervations, or either of them, be reaſonably queſtioned, as to their truth and importance? It is preſumed they cannot. Muſt it not appear, then, ſatisfactorily evident to every unprejudiced and attentive mind, that the plea under conſideration, urged by ſinners, for their neglect immediately to obey the divine commands, from the heart, is highly unreaſonble, preſumptuous and ſinful? Muſt it not originate from a heart deceitful above all things and deſperately wicked!

Another plea which is frequently urged by impenitent ſinners, for their neglect of repentance, or to perform, from the heart, the divine commands is, that they have not ſufficient power or ability. Their plea, for ſubſtance, may be thus ſtated. "We are willing and deſirous to do the things, which God requires of us; we endeavour, and ſtrive to do them, and, oftentimes, with great aſſiduity and earneſtneſs; we ſhould be exceedingly glad to repent and become new creatures; we try and labour to be renewed in the ſpirit of our minds, and earneſtly pray for this renewal. But alas! we labour in vain and ſpend our ſtrength for nought. We cannot obtain what we ſeek for. We cannot accompliſh our deſires. We have a diſpoſition to obey God, but we find ourſelves unable to do it."

How often is ſomething like this urged, by ſinners, for their neglect to repent of ſin and become reconciled to God! But what is the real import and ſpirit of this their plea? Is it not to reply againſt God, and to charge the crime of their diſobedience upon him? They are willing, but not able, to comply with the divine commands? How directly repugnant is this to the ſentiments, which we ought to entertain of the character of the all holy, juſt and good God! and how contrary to the repreſentation, which he has made in the ſcriptures of truth! Here, we find that God proportions duty to ſtrength. "Love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy *ſtrength*." Here, alſo, we find the diſpoſition or willingneſs, as plead for by ſinners, expreſsly denied, and the contrary aſſerted by *Him*, who is fully acquainted with the human heart and all its deceitfulneſs. "Ye will not come unto me that ye might have life," ſaid Chriſt to the wicked Jews. This declaration as fully applies to wicked men now, as it did to thoſe, to whom it was immediately addreſſed.

They

They are equally unwilling, at the preſent day, to come to Chriſt or perform their duty, as they were eighteen centuries paſt. "As in water face anſwereth to face, ſo does the heart of man to man," in every period of time.

Now ſince God does not require of ſinners any more than the exertion or improvement of all their ſtrength, in obeying his commands, and ſince they neglect obedience on account of their unwillingneſs, or becauſe they are oppoſed to it, how unreaſonable, how ſinful is their plea or excuſe for their neglect of their duty, or to obey, from the heart, the divine requirements! By their plea of inability, they repreſent the all merciful and good God, as a hard maſter, as making exactions of them, which notwithſtanding their willingneſs and utmoſt exertions, they find it impoſſible to diſcharge. Horrible impiety! How does it become them to fear and tremble, leſt the awful deſtiny of the ſlothful ſervant ſhould immediately become theirs.

Impenitent ſinners are as really poſſeſſed of ſtrength or capacity to love and ſerve God as ſaints. Their power or capacity to obey the divine commands, is as great as to diſobey them. To define the nature of ſtrength, power, or capacity, with reſpect to the internal diſcharge of duty, is not intended; nor does it, perhaps, admit of a clear and preciſe definition.* But it is ſufficient for our preſent purpoſe to obſerve, that the Bible repreſents the ſtrength of man to be commenſurate with, or equal to, the extent of his duty; and that there is no obſtacle in the way to his performance of it, but indiſpoſition or unwillingneſs.

Should it be ſaid that this obſtacle will as effectually prevent ſinners, or be the occaſion of effectually preventing them, from doing their duty "*heartily* as to the Lord," as any other obſtacle, or any kind of inability whatever, unleſs it ſhould be removed by the almighty power and grace of God; ſhould this be urged, its corectneſs will not be denied; but what does this prove except the aſtoniſhing perverſeneſs and the deſperate wickedneſs of the unſanctified heart? Should it be urged that the ſinner cannot in *any ſenſe* exerciſe repentance and become renewed in the temper of his mind, independent of divine agency or aſſiſtance, this alſo will be granted; but will this prove any thing more than the dependent ſtate of man? Is not man dependent on God for every thing, for every reſpiration of his noſtrils, and for every motion of his body? "It is in God that we live and *move*." All things in the viſible and inviſible worlds, in all their infinitely diverſified natures, forms and operations, are conſtantly dependent on the agency of their great Creator and almighty Preſerver. But has man no power to breathe or move

* If such a definition be practicable, more than *one* reader would be highly gratified in seeing it occupy a place in this Magazine.

move his body? Have created beings and things in the visible or invisible worlds, no powers or capacities? This surely can, with no propriety, be admitted. Should it be further urged, that impenitent sinners cannot exercise repentance and become reconciled to God, without the intervention of the *special* operations of divine power and grace, it will be admitted that they cannot, according to the sense of the word, as used in the sacred writings, with application to moral subjects. The man in the parable, who had been invited to the "great supper," declined the invitation, with this excuse, "I have married a wife, and therefore, I cannot come." And said Christ to the wicked Jews, "No man can come unto me, except the Father, who sent me, draw him," i. e. a man *cannot* come, &c. But what can the word, as thus used, intend, but unwillingness or indisposition? Agreeably our Saviour, who well understood his own meaning, thus explains it; "Ye will not come unto me." Were it not that sinners are opposed to duty, they would labour under no inability, and find no obstacle to the performance of it. It would be perfectly easy, pleasant and delightful to them. The voluntary perverseness and obstinacy of their hearts, and their inability to perform the divine commands, are the same thing; so that their criminality and desert of blame and punishment, rise in exact proportion to their inability. Should this mode of expression be considered as a solecism in reasoning, it is hoped that the idea, meant to be conveyed, is sufficiently obvious.—Besides, that sinners are under obligation to exercise repentance and become reconciled to God, without any *special* interposition of divine power and grace, is evident from the consideration that God requires this of all, in whose behalf he does not thus interpose. God requires men every where, and all men to repent; yet he does not grant repentance unto all men by a special act of power and grace. Is this requirement reasonable? Then all those, to whom repentance is not thus granted, are under obligation to repent. In this sense God reaps where he does not sow, and gathers where he has not strawed.

Other pleas, which are made by sinners for their neglect of duty, might be noticed, their unreasonableness exposed, and their fallacy detected. But as we have already been more diffuse on the subject than was intended, we shall only observe, in general, that all their pleas of this kind, are refuges of lies, and an indication of deep rooted depravity and of presumptuous rebellion against the infinitely wise and holy God.

And now, reader, whosoever thou art, make a solemn pause, seriously revolve in thy mind the things which thou hast been reading; correctly weigh them; diligently try them by the standard of the "more sure word of prophecy." Search the scriptures and see whether these things be really so. Reject whatever

whatever may not be agreeable to ſound doctrine, but embrace the truth, and let it duly influence thy mind and conduct.

Doſt thou neglect thy duty by refuſing to give God the ſervice of thy heart, and reply againſt him, as an unreaſonable and hard maſter, by groundleſs and ſinful pleas and excuſes for this thy neglect? Be entreated then penitently to conſider thy ways, and immediately to turn thy feet unto God's teſtimonies. Let his precepts be thy counſellors, and, with the cords of love, bind them to thy heart. For thy ſoul's ſake delay not this important and infinitely intereſting buſineſs, for it is thy life. Now is the accepted time. Life is uncertain, death is haſtening, and may be at the door. Every momentous conſideration, drawn from heaven, from earth, and from hell, invite, and urge, and compel thee to this. O let not an obſtinate reſiſtance prove thy deſtruction!

But why this perſuaſion and entreaty from a feeble and inefficient worm? He feels himſelf entirely inadequate to thy conviction of truth, love and practice of duty. He knows that no argument or perſuaſive conſideration, which he can uſe with thee, nor any means, which can be employed by men or angels, will be available to theſe deſirable and important purpoſes, unleſs accompanied by the almighty power, and the transforming and ſovereign grace of the God of mercy. Should God leave thee to thyſelf, to purſue the ways of thine own deceitful and wicked heart, everlaſting deſtruction will aſſuredly be thy portion. Thy precious ſoul is, therefore, humbly commended to the God of love and ſource of all influence, who can, in a conſiſtent, honourable and glorious way, have mercy on whom he will have mercy.

SILAS.

(To be continued.)

For the MASSACHUSETTS M. MAGAZINE.

THOUGHTS ON 2 CHRON. XXI. 12.

A FRIEND of mine, and one who never appears more delighted than when acquiring new ideas on revealed truth, lately aſked me this queſtion, Whether the "writing," 2 Chron. xxi. 12, from Elijah the prophet, to Jehoram, king of Judah, was a letter which the prophet wrote to him from heaven? My friend at the ſame time obſerving, that the fact was evidently many years after Elijah's tranſlation.

The thought ſuggeſted by this inquiry, was new to me, I knew not what to anſwer; it occaſioned reflections upon my-

ſelf, that I had not read the Bible with more attention. I have ſince turned my thoughts toward the ſubject of the queſtion; and by comparing the ſcriptures in connexion, I find reaſons to ſay,

1. That Elijah's tranſlation to heaven was when Jehoſhaphat ſat upon the throne of Judah: for ſoon after this wonderful event, we find Jehoſhaphat aſſiſting the king of Iſrael in ſubduing Meſha, king of Moab, 2 Kings iii. During the time of this expedition againſt Moab, it appears, ver. 11, that "Jehoſhaphat ſaid, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Iſrael's ſervants anſwered and ſaid, Here is Eliſha the ſon of Shaphat, which poured water on the hands of Elijah. And Jehoſhaphat ſaid, The word of the Lord is with him."

2. That after Jehoſhaphat had reigned twenty and five years in Jeruſalem, he died, 2 Chron. xx. 31, and Jehoram, his ſon, reigned in his ſtead, 2 Chron. xxi. 1. This Jehoram reigned eight years in Jeruſalem. "He had the daughter of Ahab to wife, and wrought evil in the ſight of the Lord." "He ſlew all his brethren with the ſword, and divers alſo of the princes of Iſrael:" indeed from the ſhort account that is given of his life, we account him a prodigy of wickedneſs. Toward the cloſe of his reign, Jehoram received this extraordinary "writing" from Elijah the prophet, in which his character and wickedneſs were ſtated; and heavy judgments were denounced upon himſelf, his people and family. The words of the letter are theſe, "And there came a writing to him from Elijah the prophet, ſaying, *Thus ſaith the Lord God of David, thy father, becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah, but haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, like to the whordoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy father's houſe, which were better than thyſelf: Behold, with a great plague will the Lord ſmite thy people, and thy children, and thy wives, and all thy goods: and thou ſhalt have great ſickneſs, by diſeaſe of thy bowels, until thy bowels fall out by reaſon of the ſickneſs day by day.*" And, from the ſequel of the hiſtory, we have evidence to conclude, that within two years theſe awful judgments were all executed.

Now, the queſtion is, whence came this "writing" from Elijah the prophet? Came it from heaven? I anſwer, No. For, we conceive, that it does not agree with the ſpirituality of heaven, or with the ſtate of the redeemed above, to be employed in ſuch a kind of agency in human affairs: and neither does there appear neceſſity for ſuch a conſtruction of the text. Elijah, we know, was a prophet of the Lord. Many revelations of things to come were made to him. Properly ſpeaking,

ſpeaking, he belonged to Iſrael, the ten tribes, and with them he was moſtly converſant; yet, God employed him as an inſtrument to make known his will concerning others. In perfect agreement with the known parts of Elijah's life, we conceive that he was made acquainted with the future character of Jehoſhaphat's ſon and ſucceſſor upon the throne of Judah. And, before his tranſlation to heaven, he was inſpired to leave this "writing" to Jehoram, by name.

But, it is aſked, How was this "writing" preſerved during the intervening time?

He who declareth the end from the beginning, and from ancient times the things that are not yet done, was able to keep it in ſafety, until the time appointed. Were I preſſed to name the probable character, to whoſe cuſtody this "writing" was committed, I ſhould name Eliſha before all others, the man of God, by whoſe agency Elijah's commiſſion to anoint both Hazael and Jehu was executed. However, it concerns us little to know by whom the "writing" was kept. This we know, as ſoon as it was needed to make a clear manifeſtation of this truth, Truly there is a God that judgeth in the earth, then the "writing" came to Jehoram, and he read the ſolemn contents.

This explanation of the ſubject of inquiry, is ſupported by the prophetic writings, both of the Old and New Teſtament. But with very particular application 1 Kings xiii. 2. is read where Joſiah is named, and his particular conduct in deſtroying idolatry is delineated in prophecy, more than three hundred years before he was born. Equally ſtriking Iſaiah xlv. 1. where Cyrus was called by name, and ſome of the dignified and benevolent actions of his life toward the captives in Babylon were predicted, more than a hundred and fifty years before they took place. Add to theſe inſtances of illuſtration the ſeventh chapter of Daniel, where the prophet was inſpired, not only to predict the four great monarchies of the world, and to foretel their individual characters, but to repreſent events which are now paſſing; and which will continue to intereſt mankind until the judgment is ſet.

This explanation, it is conceived, may afford ſolace to pious and benevolent minds. Although men rage and ſtrive, yet the counſel of the Lord that ſhall ſtand, and he will govern the world according to the eternal plan of providence, nothing can be put to it, nor any thing taken from it. In the foreknowledge of God, Jehoram's character and end were fixed; and this determinate counſel, Elijah, before his tranſlation, was moved by the Spirit to commit to writing, which writing was to be revealed in due time. The ſame determinate counſel was made known, by prophecy, concerning Joſiah,

Cyrus,

Cyrus, and the four great monarchies. "Known unto God are all his works from the beginning of the world." The character and end of future kings, magiſtrates, miniſters of religion, and all men are fixed in the divine mind; and with equal eaſe, their deportment in life, and the manner of their exit might be committed to writing, as was Jehoram's, did infinite Wiſdom judge it to be fit.

In theſe exalted views of the Divine Government, believing ſouls ſet God upon the throne, in relation to every event, preſent, paſt, and to come; and with joy take their proper place at the footſtool, aſcribing dominion, power, and glory unto him who reigneth forever and ever. So be it.

EXTRACTS FROM A PAMPHLET, ENTITLED,

An Account of the remarkable Occurrences in the Life and Travels of Col. JAMES SMITH, (now a Citizen of Bourbon County, Kentucky) during his Captivity with the Indians from the Year 1755 to 1759; in which the cuſtoms, manners, traditions, theological ſentiments, mode of warfare, military tactics, &c. are better explained, and more minutely related, than has been heretofore done by any author on that ſubject. Written by himſelf. Printed at Lexington, Ken. 1799.

AFTER Col. Smith had gone through the various ceremonies uſed in adopting priſoners into their nation; (one of which was, three females taking him down into the river, plunging him, and waſhing and rubbing him ſeverely;) when they were all ſeated in the council houſe, a conſiderable time of profound ſilence enſued. At length one of the chiefs made a ſpeech. "My ſon, you are now fleſh of our fleſh, and bone of our bone. By the ceremony, which was performed this day, every drop of white blood was waſhed out of your veins; you are taken into the Caughnewaga nation, and initiated into a warlike tribe: you are adopted into a great family, and now received with great ſerioufneſs and ſolemnity in the room and place of a great man. After what has paſſed this day, you are now one of us by an old ſtrong law and cuſtom. My ſon, you have now nothing to fear, we are now under the ſame obligations to love, ſupport and defend you, that we are to love and defend one another, therefore you are to conſider yourſelf as one of our people."—Since that time (ſays Col. Smith) I have found that there was much ſincerity in ſaid ſpeech.

From that day I never knew them make any diſtinction between me and themſelves in any reſpect whatever until I left them.

them. If they had plenty of clothing, I had plenty; if we were ſcarce, we all ſhared one fate. For ſome time he lived and hunted with Tontibaugo, one of his adopted brothers. At a certain time when his brother had been abſent, he ſaid; When Tontibaugo came home, I told him that a Wiandat had been at camp, and that I gave him a ſhoulder of roaſted veniſon: he ſaid that was very well, and I ſuppoſe you gave him alſo ſugar and bear's oil, to eat with his veniſon. I told him I did not; as the ſugar and bear's oil were down in the canoe, I did not go for it. He replied, you have behaved juſt like a Dutchman. Do you not know that when ſtrangers come to our camp, we ought always to give them the beſt that we have? I acknowledged that I was wrong. He ſaid he could excuſe this as I was but young; but I muſt learn to behave like a warrior, and do great things, and never be found in any ſuch little actions.

They have no ſuch thing as regular meals; but if any one, even the town folks, would go to the ſame houſe ſeveral times in one day, he would be invited to eat of the beſt; and with them it is bad manners to refuſe to eat when it is offered. It is thought a ſhame not to invite people to eat while they have any thing; but if they can in truth only ſay we have got nothing to eat, this is accepted as an honourable apology.

When we could have plenty, &c. they appeared to be fulfilling the Scriptures beyond thoſe, who profeſs to believe them, in that of taking *no thought of to-morrow:* and alſo of living in love, peace, and friendſhip together, without diſputes. In this reſpect they ſhame thoſe, who profeſs Chriſtianity.

Col. S. afterwards went and hunted with Tecaughretanego, an older brother, of whom Tontibaugo ſaid, our older brother was a chief, and a better man than he was; and that if I (Col. S.) went with him I might expect to be well uſed. In this tour he was introduced to a Caughnewaga ſiſter, whom he had not ſeen before; her name was Mary, which they pronounced *Maully.* I aſked Tecaughretanego (ſays Col. S.) how it came that ſhe had an Engliſh name: he ſaid, it was the name the prieſt gave her when ſhe was baptized, which he ſaid was the name of the mother of Jeſus. He ſaid there were a great many of the Caughnewagas and Wiandots that were a kind of half Roman Catholics; but as for himſelf, he ſaid the Roman Catholic prieſts and he could not agree, as they held notions that contradicted both ſenſe and reaſon, and had the aſſurance to tell him the book of God taught them theſe fooliſh abſurdities: but he could not believe the Great and Good Spirit ever taught them any ſuch nonſenſe; and therefore he concluded that the Indians' old religion was better than this new way of worſhipping God.

At

At one time he was loſt from his company in hunting, by reaſon of the ſnow filling their tracks. They received him with great joy, heard his economy in labouring to preſerve his life without fire, &c. and greatly applauded him. Tecaughretanego, in his ſpeech, ſaid, "We are glad to ſee you on your own account; and we are glad to ſee the proſpect of your filling the place of a great man, in whoſe room you were adopted. We do not blame you for what has happened, we blame ourſelves; becauſe we did not think of, &c.

"Brother, your conduct on this occaſion hath pleaſed us much: you have given us an evidence of your fortitude, ſkill, and reſolution; and we hope you will always go on and do great actions, as it is only great actions can make a great man."

It is ſeldom, (ſays Col. S.) that Indians ſteal any thing from one another; they ſay they never did, until the white people came among them and learned them to lie, cheat, and ſteal; but be that as it may, they never did curſe or ſwear, until the whites learned them. Some think their language will not admit of it, but I am not of that opinion. If I was ſo diſpoſed, I could find language to curſe or ſwear in the Indian tongue.

Tecaughretanego once uſed a curſe in Engliſh, which he ſuppoſed to be like one of their degrading expreſſions; being informed otherwiſe by Col. Smith, he could hardly be prevailed on to believe it; then, he ſaid, the traders applied theſe words not only wickedly, but oftentimes very fooliſhly, and contrary to ſenſe or reaſon. He inſtanced a trader's uſing ſuch an expreſſion reſpecting a gun lock, accidentally breaking it. Surely, ſaid he, the gun lock was not an object worthy of the puniſhment of Owaneeyo, or the Great Spirit. He alleged the traders are as bad as Oonaſahroona, or the underground inhabitants, which is the name they give the devils; as they entertain a notion that their place of reſidence is under the earth.

One ſeaſon of hunting, ſays Col. S. Tecaughretanego became lame and could ſcarcely walk out of our hut for two months. Though he endured much pain and miſery, yet he bore it all with wonderful patience, and would often endeavour to entertain me with cheerful converſation. We got entirely out of proviſion. I hunted two days without eating any thing. When I came home, he aſked what ſucceſs. I told him not any. He commanded Nunganey, his little ſon, to bring me ſomething to eat; he brought me a kettle with ſome bones and broth. I thought the victuals had a moſt agreeable reliſh, though it was only fox and wild cat bones, which lay about the camp, which the ravens and turkey-buzzards had picked. When I had finiſhed, and he had given me his pipe, he then ſaid he had ſomething of importance to tell me, if I was

compoſed

compoſed and ready to hear it. He ſaid the reaſon why he deferred his ſpeech till now was, becauſe few men are ready to hear good talk, when they are extremely hungry, as they are then generally fretful and diſcompoſed; but as you appear now to enjoy calmneſs and ſerenity of mind, I will now communicate to you the thoughts of my heart, and thoſe things that I know to be true.

"Brother, as you have lived with the white people, you have not had the ſame advantage of knowing that the great Being above feeds his people, and gives them their meat in due ſeaſon, as we Indians have, who are frequently out of proviſions, and yet are wonderfully ſupplied, and that ſo frequently it is evidently the hand of the great Owaneeyo that doth this. The white people have commonly large ſtocks of tame cattle, that they can kill when they pleaſe, and alſo their barns and cribs filled with grain; and therefore have not the ſame opportunity of ſeeing and knowing that they are ſupported by the Ruler of heaven and earth.

"Brother, I know that you are now afraid that we will all periſh with hunger, but you have no juſt reaſon to fear this.

"Brother, I have been young, but am now old, I have been frequently under the like circumſtances that we now are, and that ſometime or other in almoſt every year of my life; yet I have hitherto been ſupported, and my wants ſupplied in time of need.

"Brother, Owaneeyo ſometimes ſuffers us to be in want, in order to teach us our dependence upon him, and to let us know that we are to love and ſerve him; and likewiſe to know the worth of the favours that we receive, and to make us more thankful.

"Brother, be aſſured that you will be ſupplied with food, and that juſt in the right time; but you muſt continue diligent in the uſe of means—go to ſleep and riſe early in the morning, and go a hunting—be ſtrong and exert yourſelf like a man, and the great Spirit will direct your way."

Afterward, when they had received a ſupply and were refreſhed, Tecaughretanego delivered a ſpeech upon the neceſſity and pleaſure of receiving the neceſſary ſupports of life with thankfulneſs, knowing that Owaneeyo is the Great Giver.

Such ſpeeches from an Indian, ſays Col. S. may be thought incredible; but when we reflect on the Indian war, we may readily conclude they are not an ignorant or ſtupid people, or they would not have been ſuch fatal enemies. When they came into our country they outwitted us; and when we ſent armies into their country, they out-generalled, and beat us with inferior force. Alſo, Tecaughretanego was no common perſon, but was among the Indians as Socrates in the ancient heathen

heathen world; and, it may be, equal to him, if not in wiſdom and learning, yet, perhaps, in patience and fortitude.

At a time going down the Ollentargy ſome diſtance, in a bark canoe, the water being low, we were in danger, ſays Col. S. of ſplitting our canoe on the rocks; therefore Tecaughretanego concluded we would encamp on ſhore, and pray for rain. He made himſelf a ſweat-houſe, went into it; all this he did in order to puriſy himſelf before he would addreſs the Supreme Being. When he came out of his ſweat-houſe, he began to burn tobacco and pray. He began each petition, with *oh, ho, ho, ho,* which is a kind of aſpiration, and ſignifies an ardent wiſh. All his petitions were only for immediate, or preſent temporal bleſſings. He began his addreſs by thankſgiving. O Great Being! I thank thee that I have obtained the uſe of my legs again, &c. &c.: I know that thou art a hearer and a helper, therefore I will call upon thee.

Oh, ho, ho, ho, Grant that my knees, &c.

Oh, ho, ho, ho, Grant that on this voyage we may, &c.

Oh, ho, ho, ho, Grant that we may kill, &c. along the banks, &c.

Oh, ho, ho, ho, Grant that rain may come to raiſe the Ollentargy, that we may croſs in ſafety down to Sciota, &c.

I remained duly compoſed, ſays Col. S. until he came to the burning of the tobacco; as I knew he was a great lover of it, and ſaw him caſt the laſt of it into the fire, it excited in me a kind of merriment, and I inſenſibly ſmiled. Tecaughretanego obſerved me laughing, which diſpleaſed him, and occaſioned him to addreſs me in the following manner.

"Brother, I have ſomewhat to ſay to you, and hope you will not be offended when I tell you of your faults. You know that when you were reading your books in town, I would not let the boys or any one diſturb you; but now, when I was praying, I ſaw you laughing. I do not think that you look upon praying as a fooliſh thing; I believe you pray yourſelf. But perhaps you may think my mode or manner of worſhip fooliſh; if ſo, you ought in a friendly manner to inſtruct me, and not make ſport of ſacred things."

I acknowledged my error. I told him ſomething of the method of reconciliation to an offended God as revealed in my Bible. He ſaid he liked my ſtory better than that of the French prieſts, but he thought he was now too old to begin to learn a new religion. He ſaid, he believed that Owaneeyo would hear and help every one that ſincerely waited upon him.

On their Traditions and Religious Sentiments.

As the family that I was adopted into, ſays Col. S. was intermarried with the Wiandots and Ottawas, three tongues were

were commonly ſpoken, viz. Caughnewaga, or what the French call Iroque, alſo the Wiandot and Ottawa. I found theſe nations differed in their traditions and opinions concerning religion; and even numbers of the ſame nations differed widely in their religious ſentiments. Their traditions are vague, whimſical, romantic, and many of them ſcarce worth relating; and not any of them reach back to the creation of the world. The Wiandots come the neareſt to this. They tell of a ſquaw that was found when an infant, in the water, in a canoe, made of bull-ruſhes. This ſquaw became a great propheteſs, and did many wonderful things: ſhe turned water into dry land. At length made this continent, which was, at that time, only a very ſmall iſland, and but a few Indians in it. They had not ſufficient room to hunt; therefore this ſquaw went to the water-ſide, and prayed that this little iſland might be enlarged. The Great Being heard her prayer, and ſent great numbers of water tortoiſes, and muſhrats, which brought with them mud and other materials for enlarging this iſland. By this means, they ſay, it was increaſed to the ſize it now remains; therefore, they ſay the white people ought not to encroach upon them or take their land from them, becauſe their great grandmother made it. They ſay, that about this time, the angels, or heavenly inhabitants, as they call them, frequently viſited them and talked with their forefathers, gave directions how to pray, and how to appeaſe the Great Being when he was offended. They told them they were to offer ſacrifice, burn tobacco, buffaloe and dear bones; but that they were not to burn bears or rackoons' bones in ſacrifice.

The Ottawas ſay, that there are two great beings that rule and govern the univerſe, who are at war with each other. The one they call *Maneto*, and the other *Matchemaneto*. They ſay that Maneto is all kindneſs and love, and that Matchemaneto is an evil ſpirit that delights in doing miſchief. Some of them think they are equal in power, therefore worſhip the evil ſpirit out of fear. Others doubt, which of the two may be the moſt powerful, therefore endeavour to keep in favour with both, by giving each of them ſome kind of worſhip. Others ſay, that Maneto is the firſt great cauſe, and therefore muſt be all-powerful and ſupreme, and ought to be adored and worſhipped; whereas Matchemaneto ought to be rejected and deſpiſed

Thoſe of the Ottawas that worſhip the evil ſpirits, pretend to be great conjurors. I think if there is any ſuch thing now in the world as witchcraft, it is among theſe people. I have been told wonderful ſtories concerning their proceedings; but never was eye witneſs to any thing that appeared evidently ſupernatural.

Some

Some of the Wiandots and Caughnewagas profeſs to be Roman Catholics; but even theſe retain many of the notions of their anceſtors. Thoſe of them, who reject the Roman Catholic religion, hold that there is one great firſt cauſe, whom they call Owaneeyo, that rules and governs the univerſe, and takes care of all his creatures, rational and irrational, and gives them their food in due ſeaſon, and hears the prayers of all thoſe that call upon him; therefore it is but juſt and reaſonable to pray, and offer ſacrifice to this Great Being, and do thoſe things, which are pleaſing in his ſight. But they differ widely in what is pleaſing and diſpleaſing to this Great Being. Some hold, that following nature, or their own propenſities, is the way to happineſs, and cannot be diſpleaſing to the deity, becauſe he delights in the happineſs of his creatures, and does nothing in vain; but gave theſe diſpoſitions with a deſign to lead to happineſs, and therefore they ought to be followed. Others reject this opinion altogether, and ſay, that following their own propenſities in this manner, is neither the means of happineſs, nor the way to pleaſe the deity.

Tecaughretanego was of opinion that following nature in a limited ſenſe was reaſonable and right. He ſaid, that moſt of the irrational animals, by following their natural propenſities, were led to the greateſt pitch of happineſs that their natures and the world they lived in would admit of. He ſaid, that mankind and the rattle ſnakes had evil diſpoſitions, which led them to injure themſelves and others. He gave inſtances of this. He ſaid our happineſs depends on our uſing our reaſon, in order to ſuppreſs theſe evil diſpoſitions; but when our propenſities neither lead us to injure ourſelves nor others, we might with ſafety indulge them, or even purſue them as the means of happineſs.

The Indians generally, are of opinion, that there are great numbers of inferior deities, which they call Carreyageroona, which ſignifies the heavenly inhabitants. Theſe beings, they ſuppoſe, are employed as aſſiſtants in managing the affairs of the univerſe, and in inſpecting the actions of men: and that even the irrational animals are engaged in viewing their actions, and bearing intelligence to their gods. The eagle, for this purpoſe, is ſoaring about in the day, and the owl with her nightly eye, perched on the trees around their camp in the night; therefore, when they obſerve the eagle or the owl near, they immediately offer ſacrifice, or burn tobacco, that they may have a good report to carry to the gods.

They ſay that there are alſo great numbers of evil ſpirits, which they call Onaſahroona, which ſignifies the inhabitants of the lower regions. Theſe, they ſay, are employed in diſturbing the world, and the good ſpirits are always going after them,

them, and ſetting things right; ſo that they are conſtantly working in oppoſition to each other. Some talk of a future ſtate, but not with any certainty; at beſt, their notions are vague and unſettled. Others deny a future ſtate altogether, and ſay, that after death they neither think or live.

As the Caughnewagas and the Six Nations ſpeak nearly the ſame language, their religion is alſo nearly alike. When I met with the Shawanees or Delawares, as I could not ſpeak their tongue, I ſpoke Ottawa to them, as it bore ſome reſemblance to their language; we underſtood each other in ſome common affairs, but as I could only converſe with them very imperfectly, I cannot from my own knowledge, with certainty, give any account of their theological opinions.

On their Police, or Civil Government.

The chief of a nation is neither a ſupreme ruler, monarch or potentate. He cannot refuſe his aſſent to their concluſions, or in any manner control them. With them there is no ſuch thing as hereditary ſucceſſion, title of nobility or royal blood even talked of. The chief of a nation has to hunt for his living, as any other citizen.

What they execute as laws, are either old cuſtoms, or the immediate reſult of new councils. Some of their ancient laws or cuſtoms are very pernicious, and diſturb the public weal. Their vague law of marriage is a glaring inſtance of this, as the man and his wife are under no legal obligation to live together if they are willing to part. Their frequent changing of partners creates diſturbances, and often occaſions murder and bloodſhed; though this is commonly committed under the pretence of being drunk. Their impunity to crimes committed when intoxicated with ſpirituous liquors, or their admitting one crime as an excuſe for another, is a very unjuſt law or cuſtom.

They have ſcarcely any penal laws. The principal puniſhment is degrading. Even murder is not puniſhed by any formal law; the friends of the murdered are at liberty to ſlay the murderer, if ſome atonement is not made.

On their Manners and Cuſtoms.

Though they have few compliments, yet they are complaiſant to one another, and they entertain ſtrangers in the beſt manner their circumſtances will admit. They uſe but few titles of honour. In the military line, the titles of great men are only captains or leaders of parties. In the civil line, the titles are only counſellors, chiefs, or the old wiſe men. Theſe titles are never made uſe of in addreſſing any of their great men.

The language commonly made uſe of in addreſſing them, is, grandfather, father, or uncle. The common mode of addreſs

dreſs is, my friend, brother, couſin, or mother, ſiſter, &c. They pay great reſpect to age, or to the aged fathers and mothers among them of every rank. No one can arrive at any place of honour, among them, but by merit. Either ſome exploit in war, muſt be performed, before any one can be advanced in the military line, or become eminent for wiſdom before they can abtain a ſeat in council. It would appear to the Indians a moſt ridiculous thing to ſee a man lead off a company of warriors, as an officer, who had himſelf never been in a battle in his life. Even in caſe of merit, they are ſlow in advancing any one, until they arrive at or near middle age.

They have their children under tolerable command. Their common mode of chaſtiſing is by ducking them in cold water; therefore their children are more obedient in the winter ſeaſon, than they are in the ſummer; though they are not ſo often ducked. They are a peaceable people, and ſcarcely ever wrangle or ſcold, when ſober; but they are very much addicted to drinking, and men and women will become baſely intoxicated, if they can by any means procure or obtain ſpirituous liquor; then they are commonly either extremely merry and kind, or very turbulent, ill humoured and diſorderly.

On their Diſcipline, &c.

I have often, (ſays Col. S.) heard the Britiſh officers call the Indians, the undiſciplined ſavages, which is a capital miſtake, as they have all the eſſentials of diſcipline. They are under good command, and punctual in obeying orders: they can act in concert, and when their officers lay a plan and give orders, they will cheerfully unite in putting all their directions into immediate execution: and by each man obſerving the motion or movement of his right hand companion, they can communicate the motion from right to left, and march abreaſt in concert, and in ſcattered order, though the line may be more than a mile long, and continue, if occaſion requires, for a conſiderable diſtance, without diſorder or confuſion.

Nothing can be more unjuſtly repreſented than the different accounts we have had of their number, from time to time, both by their own computation and that of the Britiſh.

PREACHER.

MR. A. never cultivated elegance of compoſition. His taſte was not acquired by peruſing the writings of the polite *moderns*, but by reading the old Puritan divines. He had

had too much good ſenſe, and too good a heart to affect that refinement of ſpeech, and that poliſhed manner, which, though it might render him a *popular* preacher, would not make him a *profitable* miniſter. He ſeemed to have formed himſelf after the model of Luther, who ſaid, he is the beſt preacher, who ſpeaks in *plain*, ſolemn language; and in a manner *beſt* calculated to draw the attention of the young, and *beſt* adapted to the capacities of the common people. He uſed what the celebrated *Whitefield* ſtyled, *market-language*. His aim was not to excite curioſity, but to *reach* the heart. There appeared in him, when he addreſſed his hearers, ſuch meekneſs, ſuch *fervency* of ſpirit, ſuch a concern for their precious ſouls; which was expreſſed in ſuch a natural flow of words, conveying ideas great, and moſt intereſting, alarming to the ſinner, but to the humble Chriſtian, like cold water to the thirſty ſoul, that believers were richly fed, and left the houſe of God in the exerciſe of *joy unſpeakable and full of glory*. It pleaſed God to honour him with ſignal, and very extenſive ſucceſs in the converſion of many ſinners, and the building up the Redeemer's friends *on their moſt holy faith*. A perſon who once heard him preach, coming out of the place of worſhip, obſerved, in ſimplicity of heart, this man drives it into the very *ſoul* of us.

QUERIES.

Divorcement.

ALPHONSO and Lydia were lawfully married, lived harmoniouſly together ſome years, and became the parents of two hopeful children. At length, from ſmall beginnings (behold how great a matter a little fire kindleth!) contention aroſe between them, and Lydia, deſerted by her huſband, was left to provide for herſelf and babes. By uncommon induſtry and ſucceſs in a lucrative employment, ſhe was enabled to do this, and alſo in two years lay up three hundred dollars againſt the day of need. Wiſhing to ſecure the fruits of her arduous labours from the claim of a cruel huſband, ſhe procured a divorce without charge of adultery.

Fully determined never to connect with another man, her whole object was to ſecure her property.

Alphonſo, rejoicing in his freedom, propoſed marriage to Sophronia, and applied to the Rev. Mr. S. to conſummate their nuptials. The venerable parſon, conſidering him ſtill the huſband of Lydia, could not comply. They were however declared huſband and wife by Juſtice W. The church, of which

Alphonſo

Alphonſo was a member, viewing his ſecond marriage antichriſtian, excommunicated him for criminal intercourſe with Sophronia.

At length, after the death of Sophronia, Alphonſo and Lydia became mutually reconciled. Wiſhing again to live together, application was made to a miniſter to marry them the ſecond time. He told them that their marriage covenant had never been diſſolved; that they might now lawfully live together; and that he could not conſcientiouſly marry them again. For ſeveral reaſons, however, they choſe to be married again; were ſo happy as to find another miniſter in the town to gratify their wiſhes, and enjoyed the rare felicity of a ſecond wedding. They have ſince to appearance lived as happily together as could be reaſonably expected.

Though ſome may doubt the reality of the above circumſtances; yet all muſt ſuppoſe them poſſible in any country, where divorces may be procured, for other reaſons than *one*. As ſuch they ſuggeſt ſome caſuiſtical queſtions. Allowing the above to have been real tranſactions, an INQUIRER, who is really intereſted, is earneſtly deſirous of being ſatisfactorily informed what parts were wrong. Q. Q.

A PRIVATE writer deſires the explanation of verſes 22 and 23 of the Epiſtle general of Jude. "*And of ſome have compaſſion, making a difference; and others ſave with fear, pulling them out of the fire, hating even the garment ſpotted by the fleſh.*"

For the MASSACHUSETTS M. MAGAZINE.

WONDERFUL PROVIDENCE.

THE following remarkable diſpenſations of divine providence may be depended upon as facts.

In the town of W. in Vermont, the miniſter, Mr. C. appointed a Lecture at a private houſe on a week day. A man in the ſame neighbourhood, made the ſame day, what is called in the country, a Bee, to cut and draw his wood; he invited the young men to do the work, and at night the young women were to come to his houſe, and they were to have a frolic. Before the time, a ſerious perſon being in company with one of the young men that was invited, aſked him whether he meant to go to the Bee or the Lecture. O, ſaith he, I mean to go to the Bee and the frolic. But, ſaid the perſon, would you go to the frolic if you knew you had but one *year* to live? Yes, ſaid he. Would you go, ſaid the perſon, if you knew you had but a *month* to live? Yes,

Yes, he replied, he thought he would go and have one frolic more. And would you go, ſaid the perſon, if you knew you had but one *day* to live? He heſitated, and ſaid, No. I think I would go and hear the goſpel preached. But, ſaid he, I have more days than one to live. I mean to go to the Bee and the frolic. He went, and the firſt tree that was cut in the foreſt fell upon him and killed him. This ended the Bee and frolic. Mr. C—— attended the funeral—it was a ſolemn time—he was much affected in his prayer, and in addreſſing the youth on the occaſion.

Some time after, ſeveral vain young men were together one evening, and began to converſe about the funeral of their companion, and the miniſter's weakneſs, as they conſidered it, in being ſo affected. Finally they undertook to act the ſcene over again, in a mock way; one feigned himſelf dead and was laid out; another perſonated the miniſter in prayer, and addreſſing the youth. When they had thus made a mock of the moſt ſolemn things, they ſaid to each other, we have been diſappointed in our frolic, but, now we will have one. They appointed a day for the purpoſe, and handed round an invitation. When the day came, the young man, who was laid out in a mock way, was in reality a corpſe—a malignant fever ſeized him, and ſoon brought him down to death. Thus again their frolic was turned into a funeral, and a ſolemn one it was. Soon after this, a young woman belonging to this place, but had been living out of town, where there was a reformation, obtained a good hope, and came home. She had heard of the death of theſe youth. She went to meeting. At the intermiſſion ſhe invited ſeveral of her young mates to go with her into the grave-yard. She led them on to the graves of theſe young men, and there ſhe talked to them over theſe graves, until their hearts were melted, and their tears flowed in abundance. From this period an awakening began among the youth, and prevailed in the town, and many were hopefully brought home to Chriſt.

O the mercy and juſtice, the ſovereignty and goodneſs of God! Who ever hardened himſelf againſt him and proſpered? Let the vain youth, who boaſt of time, make a mock of ſolemn things, and promiſe themſelves ſo much pleaſure in the ball-room, hear and tremble. While they are planning and preparing for ſuch ſcenes of vanity, their lives may end, death may cut them off, and inſtead of the ball-chamber they may find themſelves ingulphed in hell, with the miſerably damned.

Let the conduct of the young convert be an example for every Chriſtian to improve all ſuitable occaſions to admoniſh the wicked, and remind them of death and the ſolemn ſcenes of eternity. In the morning ſow thy ſeed, and in the evening

withhold

withhold not thine hand, for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good. S.

EXTRACT FROM A NEWSPAPER.

To the Editor.

SIR,

I AM one of thoſe unhappy perſons, who have been brought up under a miniſter that has ſpent fifty years in teaching his people that they cannot love God; and from the time I was ten years old, till a few Sabbaths ſince, I have felt myſelf not at all to blame for want of love to God, becauſe my miniſter, whom I have conſtantly taken to be an underſtanding and good man, for fifty years upon the ſtretch, has been ſounding this my inability in my ears. Till now I have had no uneaſy feelings reſpecting my own conduct, during my whole life, though I have had ten thouſand reſpecting the conduct of Adam, and ten thouſand times more reſpecting the conduct of God towards ſinners. I have often wondered how an infinitely good God could ever find it in his heart to puniſh any of his creatures for not doing that, which they could not do! This has ſometimes cauſed me to hearken to Arminians, at other times to the Univerſaliſts, to ſee if their ſchemes of religion would not remove this difficulty, either of which I find would effectually remove it, could I be perſuaded that they were true!—this has not been, as yet, and probably never will be.

Language cannot deſcribe the conſternation, the ſurpriſe and indignation of heart, which I was thrown into, upon the abovementioned Sabbath, at hearing a miniſter gravely and ſolemnly affirm, that fallen men are endowed with natural powers and faculties to love God, and this was the only reaſon that God required them to love him, and blamed them for not loving him. If this be true, ſaid I, I am certainly to blame for not loving God, and therefore God may with infinite juſtice puniſh me according to the utmoſt rigour of his holy, juſt and good law. For a few moments I felt myſelf like a man at his wit's end; then I thought this doctrine could not be true, after all, for if I was able to love God, why did I not love him? But upon more mature reflection I found that the great difficulty I laboured under, in loving God, was not ſeated in the want of natural powers and faculties, nor in the weakneſs of them, as I had always before thought; but in the voluntary oppoſition of my heart to God. This cauſed me to view myſelf, in many

reſpects,

reſpects, in quite a different point of light from what I had heretofore done; I altered my view of God, and of his conduct towards ſinners; of myſelf, and my conduct towards God. Now I could clearly ſee, as I thought, the juſtice of God in condemning goſpel ſinners to a more aggravated puniſhment than thoſe, who never had the light of the goſpel. But, oh! what diſtreſs did all theſe things throw me into! Blackneſs of darkneſs forever and ever ſeemed to be my juſt portion from the Lord. I have had no comfort in hearing my old miniſter go on with his cannots, and I dare not tell him that he is preaching ſouls to hell. I dare not tell any body what I feel, what horrors upon horrors haraſs and torture my mind. Sin now appears to me an evil infinitely greater than ever it did before. I ſee it in all my imaginations, feelings and actions. I feel myſelf an accurſed creature. I cannot eat, nor drink, nor ſleep, nor labour, nor converſe, as I uſed to do. I chooſe no more to be ſeen among the men of the world; the well cultivated farms and well fraught ſtores, the coffers of gold and ſilver, have loſt all their charms. I am now in the moſt retired place I can get. I am aſhamed to ſhow my face to my children and children's children, to my neighbours and familiar acquaintance, and therefore keep out of their view as much as I can. But, alas! I cannot get out of the view of the omniſcient God. Theſe things have worn down my conſtitution, and the king of terrors is making faſt ſtrides towards me. I read, I pray, I weep, I tremble; but it is all with a voluntary enmity of heart againſt God, whom I am now convinced is juſt. I feel nothing in my way of repenting, believing, and loving God, but the free choice of my heart; and this is like ten thouſand daggers plunged into my ſoul. I know not that ever any was in my ſituation. I dare not reveal it to any of my acquaintance. My miniſter will think hard of me, if I tax him with preaching errors.

I have been your conſtant cuſtomer, ever ſince you publiſhed your paper, and now aſk it as a favour that you will publiſh the above, that if I am in an error, ſome kind hand may put me right.

A diſtreſſed old Man.

RELIGIOUS INTELLIGENCE.

DOMESTIC.

EXTRACTS FROM REV. MR. CRAM'S JOURNAL.

(*Continued from p.* 395.)

Nov. 8, Friday. A MAN, they call Hanks, who was taken captive when a child, and ſuppoſes he was of Dutch deſcent, but never knew the names of his family,

accompanied me about five miles up the Cataragus Creek to a Seneca village. The Indians are principally engaged in hunting at this ſeaſon, but thoſe who were at home, aſſembled in their council houſe, with a number from the Delaware village, which is about the diſtance of one mile from this village. I ſpent about four hours with them, labouring to make them underſtand the ſame things which I have ſpoken to other Indians in my travels. I had the aſſiſtance of Hanks and Sally Plummer, a female, who was taken captive when young. She is out of health, and has been under ſome ſerious impreſſions for ſome time paſt. She did not know that God was every where, and yet ſhe had underſtood that he knew all things, even the thoughts, and ſhe did not know how to put theſe things together. She ſaid ſhe did not know it was wrong to live as ſhe had done, till ſhe was lately told of the evil. She wiſhed to know if ſhe ſhould not be forgiven, if ſhe left off her bad tricks, as ſhe expreſſed it. I wiſhed to know what lay with weight on her mind. She informed me ſhe had been accuſtomed to uſe profane language at times when with white people, but ſince ſhe returned to the Indians again, ſhe did not uſe ſuch language, becauſe they did not in their language. She ſaid ſhe was ſick ſome time paſt, and ſhe found ſhe was unfit to die, and it worried her more than her ſickneſs. She wiſhed to know, how long after ſhe began to leave off her bad tricks before ſhe ſhould be forgiven. While I was labouring to inſtruct her, ſhe wept much and trembled. Hanks is an obliging man, had lived ſeven years with a Britiſh half-pay officer, but ſeemed to have no very ſerious impreſſion; after interpreting for me to the Senecas, he laboured to make the Delawares underſtand what I had ſaid, as he underſtood their language.

The chief warrior of the Senecas had a high character for every excellence, which could be expected among Indians, whoſe manners, as far as I had opportunity of obſerving, would not diſgrace any civilized company. He made a handſome ſpeech to me at the beginning and cloſe of our meeting, and thanked me a thouſand times, as it was handed to me repeatedly, for my labours.

The chief warrior of the Senecas, where, in company with ſome of his neighbours, I ſpent the evening, aſked me a number of queſtions. He wiſhed to know, whether the contentions among men were from themſelves or the Supreme Being—Seemed deſirous of information reſpecting the wars of Europe. I read to him the accounts of exertions for promoting religion among the heathens, by all which I laboured to illuſtrate my anſwer to his queſtion.

He had a ſon, who appeared dangerouſly ſick. I aſked him whether he was willing and fit to die. He ſaid, he never had done

done any thing very bad, never killed any one, &c. and did not feel greatly troubled about dying, or to that effect; was willing the great Spirit ſhould do as he pleaſed. The father mentioned how he had inſtructed his children, that they had been obedient, &c. it appeared as though he conſidered his ſon as fit to die. His children appeared obedient. In the evening he ſpake to his neighbours of his great ſorrows, that many of the Indians went out when I was ſpeaking to them. He obſerved he repeatedly counſelled his people, but they would not in general liſten to theſe things. After evening prayers, he gave me his hand, and thanked me.

Nov. 9, Saturday morning. Expounded from Mark iv. to a few Indians, and prayed with them. While here, viſited with the chief warrior the Delaware village. Here I found a number, who gave attention to prayers and expounding the ſcriptures and exhortations.

Nov. 10, Lord's day morning. Having learnt, where I lodged, that by going a little diſtance out of my way, I might find a ſenſible Indian Chief, and another Indian, who could ſpeak Engliſh, I called on them at Smoak's Creek. The Chief's name is Pollard. He is a farmer, and appeared to have plenty of proviſion, and a decent houſe. He heard me attentively. I laboured to make them underſtand my buſineſs, and to ſhow them, that unleſs they renounced their heatheniſh religion and embraced the religion of Jeſus they could not proſper. They propoſed to me to viſit the young King, who is the chief man of the nation by birth, but wiſhes not to be cumbered with public buſineſs. Pollard being out of health, only the one, who ſpake Engliſh, accompanied me; we met the young King, decently and cleanly dreſſed, on horſeback, whoſe appearance every way correſponded with his noble birth and unambitious ſchemes.

The young King told me their Chiefs would be together at Buffaloe in about two days, where I might ſpeak to them. I then made for Buffaloe, which was about 5 miles diſtance. The principal man, who encourages preaching, called on me and invited me to his houſe. He, with his aged parents, were from Vermont, formerly from Eaſt-Hartford in Connecticut. He thought it was ſo cold and bluſtering it was not beſt to have preaching this day or evening, but on the morrow people would be glad to come out. His wife is a profeſſor of religion. His mother alſo, I hope, is a pious woman.

Nov. 11, Monday, P. M. Preached to a ſmall gathering of people, from Mark xvi. 16. In the evening more gathered together, and I preached to them from Titus ii. 11—14.

A woman attended meeting, who was lately from the Connecticut Reſerve, who has been under great concern for her ſoul, and has what is called the bodily exerciſe. She has late-

ly

ly been troubled with the fever ague. She appeared to be of an even diſpoſition, had had a religious education. Her huſband aſked me about the religious attention at C[illegible]; the colour came in her face, and ſhe began to have a motion with her head. She freely and pleaſantly anſwered my queſtions reſpecting this exerciſe. She ſaid it came on her one evening when her huſband was from home; ſhe had been ſome time troubled about her ſoul, and had been deprived of uſual ſleep. That ſhe had been ſo exerciſed as to fall down. That ſhe once had a ſtrange exerciſe of her head, going far back, nearly to the floor, and then forward equally near the floor, and ſtill ſhe was able to keep on her feet. When at meeting where I preached, ſhe was exerciſed; her face was ſometimes drawn over one ſhoulder and then the other. I aſked her at the cloſe of the ſermon, whether ſhe had been compoſed. She ſaid ſhe had had a good deal of exerciſe. She appeared pale, and her head and neck were in conſiderable motion. She thought ſhe had ſome hopes ſhe was reconciled to God.

Nov. 12, Tueſday. Had an interview with a number of the Chiefs and others of the Buffaloe Indians. I had learnt ſomething of their objections to receiving miſſionaries, and wiſhed to know if they were diſpoſed to go into a diſcuſſion of the ſubject. Inſtead of complying with my requeſt, they embraced the opportunity of ſtating their uſual objections, and ſeemed not diſpoſed to go into any inquiry, which is uſeful.

Nov. 13. I made another requeſt this morning to the Chiefs, but they refuſed to confer any farther for the preſent. They ſaid a miſſionary was ſent them from New York, that the ſtate was building them an houſe for religious purpoſes, &c.

I was detained ſome time this day at Black Rock, waiting to croſs into Canada. While I was detained, viſited moſt of the houſes in the neighbourhood, converſed with a Roman Catholic, who appeared very attentive to what I remarked. Alſo a Preſbyterian from Ireland. Lodged at a houſe on the Britiſh ſide of the river where I was formerly acquainted. The woman of the houſe appeared near her end, by a conſumption; ſhe thought ſhe was fit to die, and ſpake of her hopes being only in the free grace of Chriſt. She had longed to depart for ſome time paſt.

Friday viſited at Niagara. The miniſter, who was in this place, when I viſited it two years ago laſt ſpring, has left them. Preached here Lord's day, Nov. 17, from Matthew vii. 24, 25, and Mark i. 15. Had ſome opportunity of converſing with ſome mourners and others in the evening. One preſent, formerly from New England, has lately been alarmed about her ſoul, and embraced ſome hopes. The man of the houſe was admitted to profeſs religion, when I viſited this place in 1800. One at 4 mile Creek at that time embraced orthodoxy, and has

been

been a principal advocate for ſentiment and practice ſince. He mentioned two, who were much incenſed at my preaching on my laſt viſit, one of them ſo much ſo, as that he thought I ought to be put out of the country, but had ſince embraced the doctrines which I preach. Some, who were formerly awakened, have become Methodiſts.

Tueſday viſited the American garriſon and a few families on that ſide of the river.

Lord's day, Nov. 24. Preached at the American garriſon, in a chapel built by the French, from Mark xvi. 16, and Heb. xi. 32, &c. Capt. Leonard was the ſon of a clergyman of that name formerly of Woodſtock in Connecticut. He treated me with much attention, and thought it would be uſeful could garriſons have preaching.

Came to Wolworth's, 12 miles, no family on the road. This family were nine miles from the ſalt works, who are their neareſt white neighbours. The woman of the houſe ſeemed very ready to hear religious diſcourſe. It had been ſeveral years ſince ſhe heard preaching; ſhe could not well tell how long; her huſband ſaid he had heard preaching but once for five years paſt. The woman profeſſed religion when young. In her different places of ſojourning ſhe had experienced much diſtreſs for want of religious company.

Nov. 28, Thurſday. Mr. Wolworth accompanied me to viſit the Indians at Tonawanta Creek, 4 miles from his houſe. This ſettlement conſiſted lately of about 108 ſouls. We called at the houſe of Blue Sky, a ſenſible and reputable chief, but he was from home. We then viſited a houſe where there is a Delaware woman, who can ſpeak Engliſh. We returned to Blue Sky's houſe, had an interview with ſome old men and women; the hunters were principally from home. One old man had been with the Roman Catholic Indians in Lower Canada, and liſtened to my diſcourſe. When we were at prayer, John Sky, a chief, and couſin to Blue Sky came in. He had an angry appearance, but I was told it was his common appearance. He was very diligent with his knife, preparing a handle for his hatchet while we had ſome converſation. I told him they muſt give up their heatheniſh religion of burning dogs and tobacco, &c. and embrace the Chriſtian religion, or they could not be a proſperous people. He replied that I would not like it ſhould he come where I lived and tell me I muſt lay aſide my books, &c. I informed him we ſhould not be diſpleaſed to have him uſe all the arguments in his power to convince us of what he thought was right. I laboured to ſhow him they had no proof of their religion; we were able to prove ours was right. He ſaid, he wiſhed to have their children ſchooled, but the other Indians would not agree to it.

(To be continued.)

FOREIGN.

FOREIGN.

Extracts from the Periodical Accounts of the Miſſions of the United Brethren among the Heathen.

ANTIGUA.

"This bleſſed work is ſtill going on in the ſame manner. I muſt particularly notice a meeting we have every Tueſday night, which has proved the means of ſtirring up, not only the little ones, but alſo hundreds of adult perſons, to a concern for their ſalvation."

BAVIAN'S KLOOF, *near the Cape of Good Hope.*

From many pleaſing declararions of Chriſtian faith and experience in the converted Hottentots, we have room to ſelect only the following.

One of them ſaid, "Before we heard the word of God, we lived, like ſenſeleſs beaſts, in ſin and vice, and thought but little or never of God; and even now, after the goſpel has been brought to us, and the great love of our Saviour towards us is deſcribed to us every day, we ought to be aſhamed that we are ſtill ſo diſobedient to his word."

Another ſaid, "I am a miſerable creature! In my youth I grew up in all manner of bad things; and continued in the practice of them till my old age. How ſhall I thank our Saviour enough, that he has had mercy upon me!"

Another ſaid, "I am a poor ſinner, and many evil thoughts come daily into my mind; but whenever they ariſe in my heart, if I turn to my Saviour, and pray him to preſerve me, he has pity upon me, and grants me again a ſenſe of his love, freeing my heart from evil."

One of the people related an account of a quarrel between her and her huſband; but added, "Our Saviour has granted us grace to be friends again. We confeſſed to each other our ſins: and kneeling down, prayed him to take all enmity and bitterneſs away from us. He heard our prayers, and we now live in peace. This has given me new courage, firmly to truſt in him."

One of the communicants ſaid, "I am not able to find words to deſcribe the mercy and favour ſhown to me on this occaſion. What I felt during the holy ſacrament, and what my heart enjoyed, I muſt take with me to eternity; for it is not poſſible to ſpeak of it here. I thought, O my God! is it poſſible that ſuch a wretched creature ſhould enjoy ſuch bliſs!"

ANECDOTE.

ANECDOTE.

A Peaſant and an Emperor.

A Perſian emperor, when hunting, perceiving a very old man planting a walnut tree, and advancing towards him, aſked his age. The peaſant replied, "I am four years old." An attendant rebuked him for uttering ſuch an abſurdity in the preſence of the emperor. "You cenſure me without a cauſe," replied the peaſant: "I did not ſpeak without reflection; for the wiſe do not reckon the time loſt in folly and the cares of the world: I therefore conſider that to be my real age, which has been paſt in ſerving the DEITY, and in diſcharging my duty to ſociety." The emperor, ſtruck with the ſingularity of the remark, obſerved, "Thou canſt not hope to ſee the trees thou art planting come to perfection." "True," anſwered the ſage: "but ſince others have planted that we might eat, it is but right that we might plant for the benefit of others." "Excellent," exclaimed the emperor. Upon which, as was the cuſtom whenever any one was honoured with the applauſe of the ſovereign, a purſe bearer preſented the old man with a thouſand pieces of gold. On receiving it, the ſhrewd peaſant made a low obeiſance, adding, "O king! other men's trees come to perfection in the ſpace of forty years; but mine have produced fruit as ſoon as they were planted." "Bravo!" ſaid the monarch, and a ſecond purſe of gold was preſented; when the old man continued, "The trees of others bear fruit only once in a year, but mine have yielded two crops in a day." "Delightful!" exclaimed the emperor, and a third was given: after which, putting ſpurs to his horſe, the monarch retreated, ſaying, "Reverend father, I dare not ſtay longer, leſt thy wit ſhould exhauſt my treaſury."

POETRY.

CRUCIFIXION.

IS this my Jeſus, this my God!
Whoſe body all o'er ſtain'd with blood,
Hangs on th' accurſed tree!
Who bows his head oppreſs'd with pain,
But 'midſt it all doth not complain!
Yes, O my ſoul, 'tis he!

Is this my bleeding ſacrifice,
Who bows his head, and calmly dies,
High lifted on the tree? Unknown

Unknown by Gentiles, mock'd by Jews,
Whom almoſt all mankind refuſe?
Yes, O my ſoul, 'tis he!

And ſhall I, *can* I once forget
His love, ſo free, immenſely great?
No, never let it be!
But let me always ſee the Lamb,
And ever praiſe his gracious name
To all eternity.

EPITAPH ON THE GRAVE-STONE OF A MINISTER.

WHILE ſervile flatt'ry ſpreads the hero's fame,
And pours her laviſh praiſes on the wiſe,
Jeſus, 'tis on the glories of thy name
The Chriſtian's faith and hope of heaven relies.
Thy precious blood be all thy ſervant's plea,
Thy merits, Lord, alone ſhall ſpeak for me.

PRESENCE OF GOD.

IN holy converſe with my God,
How pleaſant glides the ſmiling day!
And when he ſheds his love abroad,
All nature ſeems divinely gay.

Ye precious moments, ſweet and few,
Ah, why ſo rapid is your flight?
For, cheering as the morning dew,
Ye diſſipate the gloom of night.

When preſent with your joys divine,
This world recedes with all its cares,
And future bleſſed proſpects ſhine,
While heav'n a brighter glory wears.

But when, neglectful of theſe charms,
I cheriſh not your longer ſtay,
What doubts, what fears, what dread alarms,
Unite to ſteal my peace away!

Dear Saviour! thy endearing ſmiles
Shall be the glory of my ſong,
Thy preſence every care beguiles,
To thee my life and ſoul belong.